

## TEXT 46

लब्ध्वा जनो दुर्लभमत्र मानुषं  
कथञ्चिदव्यङ्गमयत्नतोऽनघ  
पादारविन्दं न भजत्यसनमतिर्  
गृहान्धकूपे पतितो यथा पशुः

*labdhvā jano durlabham atra mānuṣaṁ  
kathañcid avyaṅgam ayatnato 'nagha  
pādāravindaṁ na bhajaty asan-matir  
gṛhāndha-kūpe patito yathā paśuḥ*

*labdhvā*—attaining; *janaḥ*—a person; *durlabham*—rarely obtained; *atra*—in this world; *mānuṣam*—the human form of life; *kathañcit*—somehow or other; *avyaṅgam*—with undistorted limbs (unlike the various animal forms); *ayatnataḥ*—without endeavor; *anagha*—O sinless one; *pāda*—Your feet; *aravindaṁ*—lotuslike; *na bhajati*—he does not worship; *asat*—impure; *matir*—his mentality; *gṛha*—of home; *andha*—blind; *kūpe*—in the well; *patitaḥ*—fallen; *yathā*—as; *paśuḥ*—an animal.

**That person has an impure mind who, despite having somehow or other automatically obtained the rare and highly evolved human form of life, does not worship Your lotus feet. Like an animal that has fallen into a blind well, such a person has fallen into the darkness of a material home.**

Our real home is in the kingdom of God. Despite our tenacious determination to remain in our material home, death will rudely eject us from the theater of material affairs. To stay at home is not bad, nor is it bad to devote ourselves to our loved ones. But we must understand that our real home is eternal, in the spiritual kingdom.

The word *ayatnataḥ* indicates that human life has been automatically awarded to us. We have not constructed our human bodies, and therefore we should not foolishly claim, "This body is mine." The human form is a gift of God and should be used to achieve the perfection of God consciousness. One who does not understand this is *asan-mati*, possessed of dull, mundane understanding.

## TEXT 47

ममैष कालोऽजित निष्फलो गतो  
राज्यश्रियोन्नद्धमदस्य भूपतेः  
मर्त्यात्मबुद्धेः सुतदारकोशभूष्व्  
आसज्जमानस्य दुरन्तचिन्तया

*mamaīṣa kālo 'jita niṣphalo gato  
rājya-śriyonnaddha-madasya bhū-pateḥ  
martyātmabuddheḥ suta-dāra-kośa-bhūṣv  
āsajjamānasya duranta-cintayā*

*mama—my; eṣaḥ—this; kālaḥ—time; ajita—O unconquerable one; niṣphalaḥ—fruitlessly; gataḥ—now gone; rājya—by kingdom; śriyā—and opulence; unnaddha—built up; madasya—whose intoxication; bhūpateḥ—a king of the earth; martya—the mortal body; ātma—as the self; buddheḥ—whose mentality; suta—to children; dāra—wives; kośa—treasury; bhūṣu—and land; āsajjamānasya—becoming attached; duranta—endless; cintayā—with anxiety.*

**I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.**

Having in the previous verse condemned those who misuse the valuable human form of life for mundane purposes, Mucukunda now admits that he himself falls into this category. He intelligently wants to take advantage of the Lord's association and become a pure devotee once and for all.

#### TEXT 48

कलेवरेऽस्मिन् घटकुड्यसन्निभे  
निरूढमानो नरदेव इत्यहम्  
वृतो रथेभाश्वपदात्यनीकपैर्  
गां पर्यटंस्त्वागणयन् सुदुर्मदः

*kalevare 'smin ghaṭa-kuḍya-sannibhe*

nirūḍha-māno nara-deva ity aham  
vṛto rathebhāśva-padāty-anikapair  
gām paryaṭams tvāgaṇayan su-durmadaḥ

kalevare—in the body; asmin—this; ghaṭa—a pot; kuḍya—or a wall; sannibhe—which is like; nirūḍha—exaggerated; mānaḥ—whose false identification; nara-devaḥ—a god among men (king); iti—thus (thinking myself); aham—I; vṛtaḥ—surrounded; ratha—by chariots; ibha—elephants; aśva—horses; padāti—infantry; anikapaiḥ—and generals; gām—the earth; paryaṭan—traveling; tvā—You; agaṇayan—not regarding seriously; su-durmadaḥ—very much deluded by pride.

**With deep arrogance I took myself to be the body, which is a material object like a pot or a wall. Thinking myself a god among men, I traveled the earth surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.**

#### TEXT 49

प्रमत्तमुच्चैरितिकृत्यचिन्तया  
प्रवृद्धलोभं विषयेषु लालसम्  
त्वमप्रमत्तः सहसाभिपद्यसे  
क्षुल्लेलिहानोऽहिरिवाखुमन्तकः

pramattam uccair itikṛtya-cintayā  
pravṛddha-lobham viṣayeṣu lālasam  
tvam apramattaḥ sahasābhipadyase  
kṣul-lelihāno 'hir ivākhum antakaḥ

pramattam—thoroughly deluded; uccaiḥ—extensive; iti-kṛtya—of what needs to be done; cintayā—with thought; pravṛddha—increased fully; lobham—whose greed; viṣayeṣu—for sense objects; lālasam—hankering; tvam—You; apramattaḥ—not deluded; sahasā—suddenly; abhipadyase—confront; kṣut—out of thirst; lelihānaḥ—licking its fangs; ahiḥ—a snake; iva—as; ākhum—a mouse; antakaḥ—death.

**A man obsessed with thoughts of what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment is suddenly**

confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear before him as death.

We may note here the contrast between the words *pramattam* and *apramattaḥ*. Those who are trying to exploit the material world are *pramatta*: "deluded, bewildered, maddened by desire." But the Lord is *apramatta*: "alert, sober, and unbewildered." In our madness we may deny God or His laws, but the Lord is sober and will not fail to reward or punish us according to the quality of our activities.

#### TEXT 50

पुरा रथैर्हेमपरिष्कृतैश्चरन्  
मतंगजैर्वा नरदेवसंज्ञितः  
स एव कालेन दुरत्ययेन ते  
कलेवरो विट्कृमिभस्मसंज्ञितः

*purā rathair hema-paraṣkṛtaiś caran  
matam-gajair vā nara-deva-samjñitah  
sa eva kālena duratyayena te  
kalevaro viṭ-kṛmi-bhasma-samjñitah*

*purā*—previously; *rathaiḥ*—in chariots; *hema*—with gold; *paraṣkṛtaiḥ*—furnished; *caran*—riding; *matam*—fierce; *gajaiḥ*—on elephants; *vā*—or; *nara-deva*—king; *samjñitah*—named; *saḥ*—that; *eva*—same; *kālena*—by time; *duratyayena*—unavoidable; *te*—Your; *kalevaraḥ*—body; *viṭ*—as feces; *kṛmi*—worms; *bhasma*—ashes; *samjñitah*—named.

**The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name "king" is later, by Your invincible power of time, called "feces," "worms," or "ashes."**

In the United States and other materially developed countries, dead bodies are cosmetically disposed of in a tidy ceremonial way, but in many parts of the world old, sickly and injured people die in lonely or neglected places, where dogs and jackals consume their bodies and transform them into stool. And if one is so blessed as to be buried in a coffin, one's body may very well be consumed by worms and other minuscule creatures. Also, many earthly cadavers are burned and thus

transformed into ashes. In any case, death is certain, and the ultimate fate of the body is never sublime. That is the real purport of Mucukunda's statement here—that the body, though now called "king," "prince," "beauty queen," "upper-middle class" and so on, will eventually be called "stool," "worms" and "ashes."

Śrīla Śrīdhara Svāmī quotes the following Vedic statement:

*yoneḥ sahasrāṇi bahūni gatvā  
duḥkhena labdhvāpi ca mānuṣatvam  
sukhāvahaṁ ye na bhajanti viṣṇum  
te vai manuṣyātmani śatru-bhūtāḥ*

"After passing through many thousands of species and undergoing great struggle, the conditioned living entities finally obtain the human form. Thus those human beings who still do not worship Lord Viṣṇu, who can bring them real happiness, have certainly become enemies of both themselves and humanity."

#### TEXT 51

निर्जित्य दिक्चक्रमभूतविग्रहो  
वरासनस्थः समराजवन्दितः  
गृहेषु मैथुन्यसुखेषु योषितां  
क्रीडामृगः पूरुष ईश नीयते

*nirjitya dik-cakram abhūta-vigraho  
varāsana-sthaḥ sama-rāja-vanditaḥ  
gṛheṣu maithunya-sukheṣu yoṣitām  
krīḍā-mṛgaḥ pūruṣa īśa nīyate*

*nirjitya*—having conquered; *dik*—of directions; *cakram*—the whole circle; *abhūta*—nonexistent; *vigrahaḥ*—any conflict for whom; *vara-āsana*—on an exalted throne; *sthaḥ*—seated; *sama*—equal; *rāja*—by kings; *vanditaḥ*—praised; *gṛheṣu*—in residences; *maithunya*—sex; *sukheṣu*—whose happiness; *yoṣitām*—of women; *krīḍā-mṛgaḥ*—a pet animal; *puruṣaḥ*—the person; *īśa*—O Lord; *nīyate*—is led about.

**Having conquered the entire circle of directions and being thus free of**

conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women's chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.

### TEXT 52

करोति कर्माणि तपःसुनिष्ठितो  
निवृत्तभोगस्तदपेक्षयाददत्  
पुनश्च भूयासमहं स्वराडिति  
प्रवृद्धतर्षो न सुखाय कल्पते

*karoti karmāṇi tapaḥ-suniṣṭhito  
nivr̥tta-bhogas tad-apekṣayādadat  
punaś ca bhūyāsam ahaṁ sva-rāḍ iti  
pravṛddha-tarṣo na sukhāya kalpate*

*karoti*—one performs; *karmāṇi*—duties; *tapaḥ*—in the practice of austerities; *su-niṣṭhitaḥ*—very fixed; *nivr̥tta*—avoiding; *bhogas*—sense enjoyment; *tad*—with that (position which he already has); *apekṣayā*—in comparison; *adadat*—assuming; *punaḥ*—further; *ca*—and; *bhūyāsam*—greater; *ahaṁ*—I; *sva-rāḍ*—sovereign ruler; *iti*—thus thinking; *pravṛddha*—rampant; *tarṣaḥ*—whose urges; *na*—not; *sukhāya*—happiness; *kalpate*—can attain.

A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking "I am independent and supreme," cannot attain happiness.

### TEXT 53

भवापवर्गो भ्रमतो यदा भवेज्  
जनस्य तर्ह्यच्युत सत्समागमः  
सत्सङ्गमो यर्हि तदैव सद्गतौ  
परावरेषे त्वयि जायते मतिः

*bhavāpavargo bhramato yadā bhavej  
janasya tarhyacyuta tatsamāgamaḥ  
satsaṅgamō yarhi tadāiva sadgatāu  
parāvareṣe tvayi jāyate matiḥ*

janasya tarhy acyuta sat-samāgamaḥ  
sat-saṅgamo yarhi tadaiva sad-gatau  
parāvareṣe tvayi jāyate matiḥ

*bhava*—of material existence; *apavargaḥ*—the cessation; *bhramataḥ*—who has been wandering; *yadā*—when; *bhavet*—occurs; *janasya*—for a person; *tarhi*—at that time; *acyuta*—O infallible Lord; *sat*—of saintly devotees; *samāgamaḥ*—the association; *sat-saṅgamaḥ*—saintly association; *yarhi*—when; *tadā*—then; *eva*—only; *sat*—of the saintly; *gatau*—who is the goal; *para*—of superior (the causes of material creation); *avara*—and inferior (their products); *iṣe*—for the Supreme Lord; *tvayi*—Yourself; *jāyate*—is born; *matiḥ*—devotion.

**When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.**

Ācāryas Jīva Gosvāmī and Viśvanātha Cakravartī agree on the following point: Although it is stated here that when material life ceases one attains the association of devotees, in fact it is the association of the Lord's devotees that enables one to transcend material existence. Śrīla Jīva Gosvāmī explains this apparent inversion of sequence by quoting the *Kāvya-prakāśa* (10.153) as follows: *kārya-kāraṇayoś ca paurvāparya-viparyayo vijñeyātiśayoktiḥ syāt sa*. "A statement in which the logical order of a cause and its effect is reversed should be understood as *atiśayokti*, emphasis by extreme assertion." Śrīla Jīva Gosvāmī cites the following commentary on this statement: *kāraṇasya śighra-kāritām vaktuṃ kāryasya pūrvam uktau*. "To express the swift action of a cause, one may assert the result before the cause."

In this connection Śrīla Viśvanātha Cakravartī points out that the merciful association of the Lord's devotees makes possible our determination to become Kṛṣṇa conscious. And the *ācārya* agrees with Śrīla Jīva Gosvāmī that this verse is an instance of *atiśayokti*.

#### TEXT 54

मन्ये ममानुग्रह ईश ते कृतो  
राज्यानुबन्धापगमो यदृच्छया

यः प्रार्थ्यते साधुभिरेकचर्यया  
वनं विविक्षद्भिरखण्डभूमिपैः

*manye mamānugraha īśa te kṛto  
rājyānubandhāpagamo yadṛcchayā  
yaḥ prārthyate sādhubhir eka-caryayā  
vanam vivikṣadbhir akhaṇḍa-bhūmi-paiḥ*

*manye—I think; mama—to me; anugrahaḥ—mercy; īśa—O Lord; te—by You; kṛtaḥ—done; rājya—to kingdom; anubandha—of attachment; apagamaḥ—the removal; yadṛcchayā—spontaneous; yaḥ—which; prārthyate—is prayed for; sādhubhiḥ—saintly; eka-caryayā—in solitude; vanam—the forest; vivikṣadbhiḥ—who desire to enter; akhaṇḍa—unlimited; bhūmi—of lands; paiḥ—by rulers.*

**My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.**

**TEXT 55**

न कामयेऽन्यं तव पादसेवनाद्  
अकिञ्चनप्रार्थ्यतमाद्वरं विभो  
आराध्य कस्त्वां ह्यपवर्गदं हरे  
वृणीत आर्यो वरमात्मबन्धनम्

*na kāmaye 'nyam tava pāda-sevanād  
akiñcana-prārthyatamād varam vibho  
ārādhya kas tvām hy apavarga-dam hare  
vṛṇīta āryo varam ātma-bandhanam*

*na kāmaye—I do not desire; anyam—another; tava—Your; pāda—of the feet; sevanāt—than the service; akiñcana—by those who want nothing material; prārthya-tamāt—which is the favorite object of entreaty; varam—boon; vibho—O all-powerful one; ārādhya—worshiping; kaḥ—who; tvām—You; hi—indeed; apavarga—of liberation; dam—the bestower; hare—O Lord Hari; vṛṇīta—would choose; āryaḥ—a*

spiritually advanced person; *varam*—boon; *ātma*—his own; *bandhanam*—(cause of) bondage.

O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?

The Lord offered Mucukunda anything he desired, but Mucukunda desired only the Lord. This is pure Kṛṣṇa consciousness.

### TEXT 56

तस्माद्विसृज्याशिष ईश सर्वतो  
रजस्तमःसत्त्वगुणानुबन्धनाः  
निरञ्जनं निर्गुणमद्वयं परं  
त्वां ज्ञाप्तिमात्रं पुरुषं ब्रजाम्यहम्

*tasmād visṛjyāśiṣa īśa sarvato*  
*rajas-tamaḥ-sattva-guṇānubandhanāḥ*  
*nirañjanam nirguṇam advayam param*  
*tvām jñāpti-mātram puruṣam vrajāmy aham*

*tasmāt*—therefore; *visṛjya*—putting aside; *āśiṣaḥ*—desirable objects; *īśa*—O Lord; *sarvataḥ*—entirely; *rajaḥ*—with passion; *tamaḥ*—ignorance; *sattva*—and goodness; *guṇa*—the material modes; *anu-bandhanāḥ*—entangled; *nirañjanam*—free from mundane designations; *nirguṇam*—transcendental to the material modes; *advayam*—nondual; *param*—supreme; *tvām*—You; *jñāpti-mātram*—pure knowledge; *puruṣam*—the original person; *vrajāmi*—am approaching; *aham*-I.

Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations; rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.

The word *nirguṇam* here indicates that the Lord's existence is beyond

the qualities of material nature. One might argue that Lord Kṛṣṇa's body is made of material nature, but here the word *advayam* refutes that argument. There is no duality in Lord Kṛṣṇa's existence. His eternal, spiritual body is Kṛṣṇa, and Kṛṣṇa is God.

TEXT 57

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापैर्  
 अवितृषषडमित्रोऽलब्धशान्तिः कथञ्चित्  
 शरणद समुपेतस्त्वत्पदाब्जं परात्मन्  
 अभयमृतमशोकं पाहि मापन्नमीश

*ciram iha vṛjinārtas tapyamāno 'nutāpair  
 avitṛṣa-ṣaḍ-amitro 'labdha-śāntiḥ kathañcit  
 śaraṇa-da samuṣetas tvat-padābjam parātman  
 abhayam ṛtam aśokam pāhi māpannam īśa*

*ciram*—for a long time; *iha*—in this world; *vṛjina*—by disturbances; *ārtah*—distressed; *tapyamānaḥ*—tormented; *anutāpaiḥ*—with remorse; *avitṛṣa*—unsatiated; *ṣaḍ*—six; *amitraḥ*—whose enemies (the five senses and the mind); *alabdha*—not attaining; *śāntiḥ*—peace; *kathañcit*—by some means; *śaraṇa*—of shelter; *da*—O bestower; *samuṣetaḥ*—who have approached; *tvat*—Your; *pada-abjam*—lotus feet; *para-ātman*—O Supreme Soul; *abhayam*—fearless; *ṛtam*—the truth; *aśokam*—free from sorrow; *pāhi*—please protect; *mā*—me; *āpannam*—who am confronted with dangers; *īśa*—O Lord.

For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.

TEXT 58

श्रीभगवानुवाच  
 सार्वभौम महाराज

मतिस्ते विमलोजिता  
वरैः प्रलोभितस्यापि  
न कामैर्विहता यतः

*śrī-bhagavān uvāca*  
*sārvabhauma mahā-rāja*  
*matis te vimalorjitā*  
*varaiḥ pralobhitasyāpi*  
*na kāmair vihatā yataḥ*

*śrī-bhagavān uvāca*—the Supreme Lord said; *sārvabhauma*—O emperor; *mahā-rāja*—great ruler; *matis*—mind; *te*—Your; *vimala*—spotless; *ūrjitā*—potent; *varaiḥ*—with benedictions; *pralobhitasya*—of (you) who were enticed; *api*—even though; *na*—not; *kāmair*—by material desires; *vihatā*—spoiled; *yataḥ*—since.

**The Supreme Lord said: O emperor, great ruler, your mind is pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.**